/279 cont./

437 Trading proceeded very quietly. The Indians brought their articles and stated their demands; after carefully examining the object, I made my offer, or possibly the object was refused. They regularly asked to see the article concerned, whether it was a bead chain, mirror, knife, shears, etc. Then it was given to an expert for approval; they have such persons for beads, iron implements, cloth, etc. Only after this one had expressed approval was the sale completed. Otherwise I was obliged to show other things. The exchanged object then went from hand to hand, was tested or tried on by everyone, and did not reach the hands of the owner until afterwards. Iron implements were subjected to the nail test, beads to the tooth test. Dull /280/ iron implements, beads that broke, or used objects were not accepted. For the rest, everyone let the others bargain for themselves, did not interfere, and gave his opinion only if asked, a very pleasant custom.

435 804 There are no special measures. They want knives and shears as large as possible; quality is less important. Otherwise I only saw how boats were measured. Ordinary boats reach from the foot to the knee, higher boats up to one handbreadth above the knee; for such boats the Indian pays two capybara teeth. In the barter with us the cupped hand or small gourds and mussel shells served as dry measures.

10. Techniques.

463 438 Apparently everyone makes his own implements and tools. Only occasionally did I observe that individual persons made certain things in larger quantities; for example, in Schischá pots and sieves were made, probably for Brazilian use; in José's village, hats. in Alfredo's village, mats were made in quantities. This and the statements about the purchase value of certain objects seem to point to a trade among themselves and accordingly probably also to manufacturing by certain persons beyond their personal needs.

/340 cont./

821 Shooting stars are called lẽsiwĩũlãn. They were explained to me by a half-civilized Karajá as change of place by the stars, whereas, according to Ehrenreich ("Beiträge," p. 45), they represent the tossed-out fishing gear with the bait. The Indians knew that in November many shooting stars appear.

823 [804] Geographical. The Karajá are very familiar with the course of the Araguaya. They calculate distances on the river according to steep banks and according to how often one must cross the river going upstream; greater distances according to overnight camps. They have special proper names for tributaries, lakes, steep banks, and mountains (see the word list /untranslated; see the foreign text, p. 456/).

On either side of the Araguaya their knowledge of the country extends somewhat beyond the boundaries of their territory. Thus, they are familiar with the waterfall of the Rio Tapirapé, which lies several hours above the present boundary. About the Furo /Port. furo, natural connection between two bodies of water/ (east arm of Bananal Island) they know that it dries up during the dry season, so that not even Indian boats can navigate it. A small furo is said to run across Bananal Island from the east branch to the west branch of the Araguaya.

[149] They have endurance on land marches; they walk very rapidly. In order to find water on the barren campo, they hold their faces in the direction of the wind: if the wind is cool, it comes from a place where there is water; if it is hot, there is not likely to be any water in this direction. Before digging for water at a place, they pound a stick deep into the ground; if it is moist, they start digging. On the way, they pay attention to all tracks, and they are masters at drawing conclusions from them. When traveling down the Tapirapé, I reached the sandbank where we had had our first camp on the Tapirapé, my Karajá immediately recognized from the footprints precisely which of their relatives had been here, approximately how long /341/ they had stayed, where they had their boats lying, and about how long ago they had departed, all conjectures which later proved to come very close to the truth.

823 151